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To Abolish Capital Punishment

A Plea to the Citizens of Every Country

Extracts from Addresses by

KATHERINE TINGLEY

Leader of the Theosophical Movement Throughout the World

Published by the

Men's and Women's International Theosophical Leagues of Humanity

POINT LOMA, CALIFORNIA, U. S. A.

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IMMENSE AUDIENCE ENDORSES KATHERINE TINGLEY'S APPEAL TO ABOLISH CAPITAL PUNISHMENT

Extracts from the Theosophical Leader's Address

(From the San Diego *Union,* April 6, 1914)

LAST night at Isis Theater, which was filled to its capacity, the whole audience save six responded to Katherine Tingley's appeal for a standing vote in support of resolutions for the abolishment of capital punishment.

In a stirring and eloquent appeal Katherine Tingley spoke right to the hearts of her audience and by the force of her arguments won them over to complete sympathy with her. The meeting was opened by the singing of songs, exquisitely rendered by the Râja-Yoga international chorus of some fifty voices, and the reading of appropriate quotations.

Following are extracts from Katherine Tingley's address:

"While we are in this atmosphere of music, of brotherly love, of compassion for all that lives, we are obliged to admit, if we think at all, that human society is morally bankrupt. The sooner thinking people of the present generation admit this the sooner will they reach a point of discernment whereby they can see things as they are and apply the remedy.

Society Morally Bankrupt

"How can you read your newspapers daily, as you do, and feel satisfied that all is well? How can the so-called Christians of the present age go to their prayers and to their homes satisfied? How can they do it? I ask this in love, with all due consideration for their beliefs: but I say, how can they do it? Is it not true, if we think well, that we have missed the real meaning of the teachings of Christ and of the sages of old? If we had them in their simplicity and clearness and force of spiritual life, we should not have to admit that society morally is bankrupt, and that the conditions of the world point to a degeneracy in human nature that one scarcely dares to think about.

"So when we take up the subject of capital punishment, before we look at it with unfriendly eyes, we must consider why it is that with all the so-called education, culture and the prosperity of the twentieth century, there is this great gap between ourselves and the unfortunates. Can you recall anything that Christ ever taught, or any of the Great Teachers, that could sustain you, or the people at large, in taking a position that because a man sins he is to be condemned? That because he has sinned he is to be punished through the laws of man? I find nothing in the teachings of Christ to support any such position.

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What Is the Remedy?

"You have a perfect right to feel that it would be a most unwise and injudicious thing for us to attempt at this moment to open all the prison doors and to let the unfortunates go free. You certainly might say to me: You have a theory that capital punishment should be abolished, but where is your remedy? What are we to do with these unfortunates? What is to become of them? Must they be allowed to go at large? Must they be permitted to continue their vices and their crimes? No, Theosophy answers, no; but Theosophy says: Treat them as something more than mere mortals. . . .

"If you had studied your own lives you would long ago have reached the causes of these things and then you would have been able to apply the remedy. Your remedy would not be unbrotherly, it would be Christian-like; because, if you had knowledge of the Divine Law, the heart and mind would be illuminated by its light, by that power of discernment that would bring about conditions so that all humanity, knowing its responsibilities, would know how to treat the unfortunates.

"All down these years that you have come, in your soul's experience, you would have been teaching and working and serving, and today there would not be a prison in the land, not a prison, not a man caged and bound and hunted down, held in like a caged animal. No! Mercy, compassion, knowledge, wisdom and discrimination would be in your lives; you would have realized before this time that those in prison and out of prison who have sinned — indeed, who has not sinned? — are entitled to that kind of treatment that is in harmony with the Higher Law, with the Divine Law; they would be treated as invalids.

The Eternal Self Forgotten

"You treat your bodies with such gentleness and consideration, but you forget the eternal self, the soul, the Christos within you; and so, forgetting it in your own lives, you forget it in the lives of those who naturally look to you for help and example.

"So you see I am not so far away from the truth when I tell you that human society is bankrupt; that the moral and the spiritual life is not a living power in our midst today, and only a very few men and women can be found who are really working unselfishly; only a few.

"If we are to discuss this subject of the abolishment of capital punishment, we must be prepared to state what remedy to apply in its stead; not asking for the freedom of the prisoners, not presuming to interfere with the law of justice in any sense, but declaring and demanding that every man and woman under the sun shall have their spiritual rights.

Humanity Is Indifferent

"Last Friday a man of twenty-three years of age, with not a very bad record in the past, was hanged in this state. Oh, when I think of it, when I think of it! And that any mortal, any human being can think of it and can look on the picture for even a moment, and be at ease! That is what alarms me — to find the human family forgetful — worse, indifferent! That is the horror of it; and the hardest

work that a real helper of humanity has in carrying the spirit of reformation to the world is with the public; it is with the minds of men; it is with the people who support the laws. It is they who must be pleaded with and cared for and also, in varying degree, treated as invalids.

A Daring Speech

" This is a daring speech of mine, but it is true. All humanity is in a state of invalidism, and so again that statement supports the idea that human society is bankrupt, morally and spiritually. And so with the different aspects that are presented to me tonight, of humanity going along in a half-interested way, some totally indifferent, some pretending that they are happy, satisfied as long as their little squirrel cage is not interfered with, satisfied as long as their interests are not touched. The picture is appalling — humanity in its unrest, ignorance, despair and indifference, with its weaklings going down to degradation, and then ending up in prison; and we humans, we of God's great family, supposed to have intellects keen enough to discern right and wrong, permit them to be sentenced to death — to be executed!

" Think of it! That we dare to support laws that will allow such brutal and inhuman work; that we dare to interfere with God's laws; those wonderful, divine laws that guide us in spite of ourselves.

" But to think of presuming to take those laws and to defy them and to let a soul go out in the darkness, in the shadows, in the despair, feeling that all the world is against it; to take a life, the rope around the neck; to cut down the body to earth; but, oh, ye men and women of the twentieth century, what about that soul?

Blame Yourselves

"Are you not, and is not the whole human family responsible for that act that I am now referring to and for all acts of injustice? Should you blame the governors and the law-makers? No, blame yourselves. Oh, be courageous and blame yourselves! May this blame sink so deeply into your hearts that your consciences will take new life, that freedom of thought will come to you, enlightenment, discernment, the power to see the injustice of things as they now are.

" When you reach that point, a new life will come to glorify, and the Christos spirit will begin to work in your lives, and you will not have to sit down and discuss and worry and be afraid. Afraid of what? Afraid that if capital punishment should be abolished we should have more crimes. Let some one bring me proof that capital punishment has lessened crime. What evidence have you?

" If we are to stem the tide of vice and degradation, we must treat these unfortunates, these weaklings, as souls; not intimidate them, not arouse their lower natures, not create a larger revenge, more passion, more hate for the world and the laws of men. But we must change these conditions through our spiritual effort. You may think and talk, and you may strain your intellects to the utmost, you may have your societies and your systems; you may make laws and laws, and yet not reach a solution of this problem. I tell you that I know this, and I know it, because I am a Theosophist.

Must Have Courage

"I know, largely from my association with criminals, in trying to help them, that we never can restore society to its dignity, we never can restore the unfortunate to his rights, until we have reached that point of spiritual attainment, where we shall know right from wrong, and have the courage to declare the right, to sustain it and to uphold only those laws that make for the betterment of human kind. And when we say the betterment of human kind, we must include something more than the physical life, or our worldly interests, or our society aims, or our pride.

"So now to go back to our unfortunate and the type he represents: Let us think, at the present time when our prisons are overrun with criminals, when our youth are going to the dogs so fast that we cannot count them, and so many appalling things are happening in our own state and other states, let us see, what can we do?

Work on Middle Lines

"It will take time, because as humanity has been going on the downward path so long, we cannot get back to the old position of soul-life in a day. So we must be wise and work on middle lines, on lines of least resistance, endeavor to do the best we can, according to our opportunities; but we must grasp every opportunity, and we must have the courage born of the Gods, to work out our opportunities in the direction of true reform.

To Arouse the World

"So in my opinion the first thing is to arouse the whole world, this great family of humans that we are associated with, with the idea that it is savagery for us to support capital punishment; we must take a stand and make the first step, remove the first stone, so to speak, and arise in our righteous wrath and in the dignity of our manhood and womanhood and declare: No capital punishment in the state of California! Let us not take up the question of other states tonight, because we cannot make the world over in a minute, but what a glorious thing it would be if California, under the pressure of just our efforts here — this united body of people — would abolish capital punishment; if we could arise to that point of discernment of knowing what is our duty at this moment, not tomorrow — not to think it out or work it out by the brain mind — but let us find our consciences now!

"Let us get right down to that point, and stop and think a moment! Think just how we should feel if *our children* were in prison today, or if *our* children were to be executed! This is the way to get home to the truth! This is the way to arouse the hearts of men; to bring the sorrows of others into our lives, feel them, understand them.

Capital Punishment Is Savagery

"When that power comes, that knowledge, that love, that compassion, that the Nazarene and others taught ages ago — when that comes — well, there will be no questioning. Your minds would repudiate the necessity of discussing the question. You would declare that it is savagery, that it is brutality, that it is

a great disgrace to the human race today — that any man or woman would support such unjust measures. It is your duty; it is the duty of all humans to come closer to the realization of what human responsibility is.

"I have said it over and over again, and these words are always singing in my heart like a beautiful mantra: 'I am my brother's keeper. I am my brother's keeper,' and surely if we are our brothers' keepers, then we can very quickly see how we have failed and how our dear ancestors have failed in doing justice to humanity, and particularly in doing justice to those who are condemned to be hanged or electrocuted.

"I could conceive, and I always try to control my imagination when I am meeting a mixed audience, but I could conceive the psychological influence of a body like this, agreeing with me that capital punishment was wrong — it would affect others, and before long we should take another step in helping to change unjust laws.

A New Picture

"It would be our heart work, the voices of our souls speaking, we might think ahead ten years or fifteen and see the picture of some of our hills and our valleys presenting a new feature in the twentieth century civilization. A something so splendidly remedial — and that is, that we should have our hospitals for the weaklings, for the more unfortunate, whose unbridled passions have carried them so far beyond the pale of society — we should have institutions of reformation with the name unprinted — hospitals with the name unprinted — unlabeled.

"There would be the gardens and the fields. There would be the houses and the homes. Do you know that I dare conceive and have written it all out, that those prisoners should not be separated from their families! That they should be placed in these Institutions of Brotherhood that I speak of, and cared for in such a way that they would understand quite well that they were under a certain amount of restraint, but no more, perhaps — if we are very thoughtful — than that we give to invalids. They would feel that they were in a hospital, in a school, with everything so helpful that there would be no inducement to rebel.

"If we can now send out from the prisons on parole a certain number of men, put them on their honor, send them out with only five dollars, some of them with no understanding, with no friends — if we can send these out on parole and trust them to society, surely we can take our unfortunates and give them the advantages of reformation in the helpful environments I have described to you. They would be self-supporting, and in the end there would be less cost to the state — and less crime.

Human Possibilities

"And I know that in such environments it would be possible that most of these unfortunates, through the suffering that they had endured that you know nothing about, would arouse the strength of their higher natures and become in the course of time valuable citizens, and some ultimately law-makers, teachers, and reformers. How dare we stultify the possibilities of the soul of man? Can we not let our imagination soar so far into this broad arena of spiritual life and picture the future?

"Is my picture so far-fetched? If you can take men and let them out on parole now, with everything to contend with, striving for the dollar and their bread and butter, with no end of difficulties, everything to discourage them — if you can do this now, surely you could support a scheme of brotherhood reformatories, leaving out all creeds, making them a universal expression of the hearts of the people, held down by no special system, except that of the laws of the state; but those laws would have been made by you, and so you would have become a part of them.

No More Capital Punishment

" I can feel your hearts pulsating with the thought of this picture. There are only a few here who are so held in and limited and prejudiced, who cannot break the bars and look out, who will ever advocate capital punishment after this. You can't do it. My heart, the persuasion of my heart and my voice, my love for humanity and my hopes for the unfortunate, certainly will be enough to move you to concerted action; and concerted action, when hearts are united, is like one great throbbing ocean of spiritual force.

" When hearts and minds are united, then the soul speaks, and then my prayer, my earnest prayer, is that ye men and women of San Diego will arise to the occasion and that you will find yourselves in a new way, that you will study your duties in a new way, that you will realize your responsibilities in a new way, that you may feel the touch of that divine life, the divine law, that you may feel so truly, so splendidly, so fully, so generously, so divinely, that you will declare that California must take the lead. California can no longer support capital punishment."

Resolutions Accepted

At the close of Madame Tingley's address the following resolutions were read, and were received with hearty applause. Katherine Tingley then said:

" I wish to thank all present for their splendid attention, and the spirit of sympathy which I have felt in your presence tonight. But I cannot let you go until I have made just one more plea. May I not ask you that there shall be a standing vote in support of these resolutions, that Capital Punishment may be eliminated from the statutes of the State of California? "

In response, the whole audience, with the exception of but half a dozen out of the twelve hundred and fifty present, arose and gave their enthusiastic assent with loud applause. While the audience were still on their feet, Katherine Tingley said: " It is the desire of the Râja-Yoga students who come here almost every week to entertain and to help you, that you join with them in singing that beautiful hymn, *Lead Kindly Light.*" To this request the audience enthusiastically responded, and at the conclusion, the Râja-Yoga International Chorus sang, *There is Music by the River.*

HELENA PETROVNA BLAVATSKY CLUB

RÂJA-YOGA ACADEMY, POINT LOMA, CALIFORNIA

"Judge Not, That Ye Be Not Judged."

The members of the Helena Petrovna Blavatsky Club, a representative body of the students of the Râja-Yoga Academy, a department of the School of Antiquity, of which Katherine Tingley is Foundress-Directress, on hearing of the death sentences of J. Allen, Ralph Fariss, and others, to be executed during this month of April, 1914, have unanimously adopted the following resolutions, to protest against this infringement of the Divine Laws of Justice and Mercy.

WHEREAS: The Râja-Yoga School was established to educate the youth in accordance with the spiritual laws of life, and one of the essential teachings of Râja-Yoga is the duality of human nature, and the continual warfare between the Lower and the Higher Self; and

WHEREAS: This knowledge has been lost to the world, and these men were not taught to rule the Lower by the Higher Self, and therefore cannot be condemned for their mistakes; and

WHEREAS: We are our Brothers' Keepers, and are responsible for their welfare, and the death penalty destroys all chance in this life of a man's squaring himself with the world; and crime has not been lessened by capital punishment; and the death penalty creates misery and poverty in many homes; and

WHEREAS: The psychological effect of the fear of death adds to the despair which may lead others to crime; and such a death liberates evil influences beyond human power to control, which could be held in check if the man were given another chance; and

WHEREAS: Capital Punishment makes Death a horrible nightmare instead of the entrance into the Larger Life, as it is under the workings of the Higher Law; and

WHEREAS: Life is heaven-given, and man cannot give it, and so has no right to take it away: Therefore be it

RESOLVED: That not only should the present sentences be removed, but the death penalty should be forever blotted from the records of our civilization.

RESOLVED: That in order to accomplish this, we appeal to the Divine in Man to arouse itself in protest against this inhuman act.

RESOLVED: That to follow Christ's teaching, "Love thy neighbor as thyself," it is our duty to help these men, not put them beyond the reach of help.

RESOLVED: That we appeal to His Excellency Governor Johnson to commute the death sentences of J. Allen, Ralph Fariss, and the other condemned men, in

accordance with the spirit of the Higher Law, and thus be a helper in the work of placing California in the ranks of our most enlightened States.

In behalf of all the members of the Helena Petrovna Blavatsky Club, founded July 1913, among whom are represented six nations.

KARIN HEDLUND
President

Approved: KATHERINE TINGLEY
Foundress-Directress

MARGARET HANSON
Secretary

Râja-Yoga Academy, Point Loma, California, April 2, 1914.

WILLIAM QUAN JUDGE CLUB

RÂJA-YOGA COLLEGE, POINT LOMA, CALIFORNIA

"Fortune's Favored Soldiers, Loyal and Alert."

PRIMARY OBJECTS:

1. To form a nucleus of dependable Râja-Yoga workers for Brotherhood, under the guidance of our Teacher, Katherine Tingley.
2. To aid in raising the standard of our Râja-Yoga College, by the example of our daily life.
3. To put into practice at all times, the highest ideals of manhood, and the teachings of Râja-Yoga.

SECONDARY OBJECTS:

1. To acquire a greater knowledge of, and facility in, public speaking.
2. To gain a more thorough mastery of the English language.
3. To study and practice Parliamentary Law.

"Thou Shalt Not Kill."

To HIS EXCELLENCY, GOVERNOR HIRAM JOHNSON,
State House, Sacramento, California.

Honorable Sir:

The WILLIAM QUAN JUDGE CLUB was organized in June, 1906, by the students of the Boys' Department of the Râja-Yoga College, Point Loma, California, which college is a Department of the School of Antiquity (Incorporated), and of which college Katherine Tingley is the Foundress-Directress. This Club is the central one of many Boys' Brotherhood Clubs that have been established by Katherine Tingley throughout the world since 1898.

At a special meeting of this Club, held on this, the Second Day of April, 1914, the following resolutions were unanimously adopted:

WHEREAS: J. Allen, Ralph Fariss, and others, have been legally condemned to be hanged during this month of April, 1914, and they are, in the sense that we are all essentially divine, our brothers; and moreover, *they have probably been deprived of the opportunities that we have had of learning the invaluable lessons of self-control;* and had we not been afforded such opportunities, we do not know to what temptations we ourselves might have succumbed; and

WHEREAS: It is the aim of the members of this Club honorably to meet life's responsibilities, and thus prepare themselves to better serve humanity; and we believe in putting into practice the Golden Rule: "Do unto others as ye would that they should do unto you"; and in our opinion, every man worthy of the name, must instinctively throttle the voice of conscience and humanity, in order to permit a fellow-being to be hanged or otherwise executed; and

WHEREAS: The WILLIAM QUAN JUDGE CLUB has been given the opportunity of co-operating with Katherine Tingley in her efforts to abolish Capital Punishment in general, and in her protest against the execution of these men in particular; and has also been given the opportunity of co-operating with the Men's International Theosophical League of Humanity, in the Resolutions unanimously adopted by that Body on March 31, 1914: Therefore be it

RESOLVED: That the WILLIAM QUAN JUDGE CLUB appeal to His Excellency, Governor Hiram Johnson, to commute the sentence of our condemned brothers, and thereby give them another chance to learn their lessons from their serious mistakes, and thus possibly become in time worthy citizens; and that in no sense do we presume to ask that our condemned brothers be set free; but that we repeat the words of our Teacher, Katherine Tingley: "They should have another chance in the most humane environments."

RESOLVED: That His Excellency, Governor Johnson, be reminded that we are to make the future citizens of this State; and that we — and we feel all the people of our State, who have the true Christian Spirit — will ever cherish his memory for any act of clemency he may show to erring fellow-beings.

RESOLVED: That the following words from Shakespeare fittingly express our own sentiments:

The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,

Wherein doth sit the dread and fear of kings;
But mercy is above this sceptered sway;
It is enthroned in the hearts of kings;
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice.—THE MERCHANT OF VENICE, iv. 1.

In behalf of all the members of the WILLIAM QUAN JUDGE CLUB, among whom are represented nine different nations.

HUBERT DUNN
Censor

Approved: KATHERINE TINGLEY
Foundress-Directress

MONTAGUE A. MACHELL
President

IVERSON L. HARRIS, JR.
Secretary

Râja-Yoga College, Point Loma, California, April 2, 1914.

AN APPEAL

To His Excellency, the Governor,
Sacramento, California.

Dear Sir:

The members of the Woman's International Theosophical League (unsectarian, humanitarian) of Point Loma, California, associated with other Leagues throughout the world under the Leadership of Madame Katherine Tingley, their Foundress-Directress, and organized to protect the homes and to safeguard the interests of civic and national life and harmonious international relations, at a meeting of the Council of said League on this date, March 31, 1914, do hereby adopt the following resolutions:

Whereas: We learn that the fate of J. Allen and Ralph Fariss and others now in San Quentin penitentiary legally condemned to death, is in your hands and their cry for mercy is in your heart; and know that the influence of your decision is a responsibility that will react upon many lives and that it will be far-reaching and potent in its effects for good or ill; and

Whereas: We hold that, in view of the tie of human brotherhood as a fact in Nature, we, as intrinsic parts of the body politic, enjoying its rights, also share in the responsibility of its wrongs; and that, in the eyes of the Higher Law, we also share in the guilt of evil-doers who may be more blindly led and more sorely tempted than we ourselves, through the influence of environing conditions for which we hold that we are, in part, responsible; and

Whereas: We believe that nothing which is morally wrong should be considered legally right; that the common law should be an instrument not of *de*struction but of *in*struction and that its mission should be not to destroy but to fulfil; that no beneficent purpose can be served, either for the men now condemned or for others in like case or for Society, by thus cutting short the lives of these unfortunate men and removing them by force from the School in which Nature has placed them, but that, on the contrary, in so doing we miserably shirk a sacred responsibility and cruelly deprive them of whatever opportunities for improvement this life might otherwise have to offer; and

Whereas: We hold that all men have the God-given right to correct their mistakes and do what they can to restore the harmony their acts have violated, no less than the harmony within their own natures; that this, in short, is the Divine End towards which all are struggling, and that the greater the sin the greater the need for help and opportunity for readjustment; and

Whereas: We believe that in every man, even in those who temporarily lose all control of their passions, there resides an inner Divine Power which, if appealed to in the spirit of true brotherliness and strengthened by discipline and co-operation, enables even those who have failed many times to conquer the evil impulses which impelled them, and transmute the evil into good; and

WHEREAS: It is our conviction and belief that if he who has done the evil deed does not himself atone by transmuting the evil in his nature into good, these wicked impulses live on after the man's body is dead and constitute a menace to weak and innocent persons, poisoning the atmosphere of thought and feeling in which we all live and breeding crime by their unseen influence — thus accounting for many of those sporadic outbursts of crime which are as yet neither controlled nor understood; and that a living man, guarded within prison walls, is better than a disembodied evil passion seeking a victim to satisfy its desires; and

WHEREAS: As law-abiding citizens, we believe in restraint and correction for wrong-doers, but believe that our beloved commonwealth of California is powerful enough to impose the necessary restraint upon those who are dangerous to Society; and that fearless mercy will lead to an intuitive understanding of even the criminal's nature, to the end of true reform, while his death warrant must ever bear, when challenged, the stamp of social ignorance and weakness; and

WHEREAS: It has been our good fortune to assist Katherine Tingley for many years in her efforts to reform and to uplift the discouraged and the fallen, in and out of prisons and among both men and women; and

WHEREAS: We have observed the effect of her teachings of Man's essential Divinity and the Brotherhood of Mankind upon erring men and women — in particular upon the unfortunates in our prisons — and have seen many a hardened criminal reformed through the knowledge that there were those who believed in his Divine power to redeem himself and who, while not condoning his guilt, still looked upon him as a brother; therefore, be it

RESOLVED: That, whatever the guilt of these condemned men may be, or of other condemned men in other States or nations, they are human, like ourselves, and are our brothers, with like need of merciful judgment; that shameful death will not undo their crime while it will act to prevent them from learning needed lessons in Life's great School of Experience; that their execution serves no purpose of reform in their embittered fellow-prisoners or in the ranks of hardened criminals at large, while the shadow of the scaffold that ever darkens the saddened lives of a wide circle of innocent ties would, in some measure, surely fall with deepened horror upon us all, since no man can sin or suffer the effects of sin alone; that the signs of the times point to an awakening of the public conscience regarding the unrealized horror of Capital Punishment, and that it were well for the fair name of sunny California that it early abolish the outgrown barbarity which our children will be embarrassed to explain; and, be it also

RESOLVED: That, in the name of thousands of humanitarian women throughout the world, who are united in seeking to understand better their own responsibilities to their homes and to the world, we earnestly entreat you to use the power of your honorable position in staying the executioner's hand in the case of these condemned men, that you may give to human brothers what

is yours alone to give; that you may make your act a signal response to the cry for *another chance* that pleads in every human heart;

That, as Women, many of us mothers of sons, we plead for the condemned; as workers for humanity, we plead for the good name and the protection of Society; that, as members of God's great family, we plead for all those who, in spite of their mistakes, are still our Brothers; and that, in addition, we declare it our conviction that Your Excellency, as the First Citizen of our fair State, by resolute courage in stepping out in defense of the Higher Law of Compassion, would invoke its protection in a new and Divine expression that would benefit all the world.

In behalf of the members of the Woman's International Theosophical League, (unsectarian, humanitarian) among whom are represented twenty-five different nations.

(Mrs.) Elizabeth C. Spalding
President

Katherine Tingley
Foundress-Directress

(Mrs.) Estelle C. Hanson
Secretary

Dated March 31, 1914, at the Headquarters of the Women's International Theosophical League (unsectarian, humanitarian), Point Loma, California.

A PROTEST AGAINST CAPITAL PUNISHMENT AND AN APPEAL FOR ITS ABOLISHMENT

The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesseth him that gives and him that takes.

THE MERCHANT OF VENICE, iv. 1.

Every man who errs, no matter how seriously he errs, deserves another chance.

KATHERINE TINGLEY

The Men's International Theosophical League of Humanity is a world-wide body, unsectarian and non-political, established in New York in 1897 by Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society throughout the world, for the purpose of aiding and uplifting Humanity along practical lines; in which work it has been actively engaged since its foundation.

Among its objects are the following:

"To abolish Capital Punishment."

"To assist those who are or have been in prison to establish themselves in honorable positions in life."

In pursuance of these objects and to make an appeal to the public of California and of other States of America which still retain the death penalty among their statutes, and to the enlightened public throughout the world; and in particular to appeal to the Governor of the State of California mercifully to exercise his power of clemency and to commute the death sentences in all cases that may come before him, a special meeting of the Men's International Theosophical League of Humanity was held at its headquarters at Point Loma, California, this day, March 31st, 1914, at which the following resolutions were unanimously adopted:

WHEREAS: Among the enlightened and seriously thinking people of all civilized countries there is a growing recognition of human solidarity and the Brotherhood and mutual interdependence of all men, and a recognition that Society as a whole is responsible for the conditions that result in crime; and further, that being responsible it is the duty of Society and the State to reform and not merely to punish the criminal — which responsibility is virtually denied by the execution of the death sentence; and

WHEREAS: Society as a whole, represented by the State, has an equal responsibility with the individual to display those attributes which distinguish man from the brute, and to follow the highest dictates of virtue and of humanity as well as those of divine law; and hence the divine command, re-echoed by Jesus, "Thou shalt not kill," applies to and is equally binding on the State as on the individual, the State being equally bound with the individual to respect the laws of the State, and not to commit an offense against any of its laws, such as the taking of life; and

WHEREAS: In retaining the death penalty among its statutes the State virtually arrogates to itself supreme right which belongs to Deity alone; viz., the taking of life, man's sacred possession and inalienable right; and

WHEREAS: There is a growing distrust of the efficacy, humanity and commonsense of Capital Punishment, and a growing revolt of thinking people against this method of dealing with the heinous offense of murder by repeating it judicially, in cold blood; and

WHEREAS: By executing the sentence of Capital Punishment the State commits an act which, committed by an individual, it condemns, which act is irrevocable and in many instances has been inflicted upon persons who have afterwards been found innocent, in which instances the State stands convicted of crime, not merely of blunder; and

WHEREAS: The protection of Society can be assured and safeguarded by the proper restraint — by incarceration — of the criminal, permitting the exercise of humane, remedial and educative measures for his reform and possible restoration as a useful and honorable member of Society; Now, therefore, be it

RESOLVED: That, and we do hereby most earnestly protest against the infliction of the death penalty, and make this appeal for the Abolishment of Capital Punishment, which violates the sacredness of human life;

RESOLVED: That we appeal to and call upon every enlightened citizen of the State of California, of the United States of America, and of the whole world, to unite in a solemn protest against the enforcement of Capital Punishment; and to abolish from the statutes of all States and Countries the death penalty;

RESOLVED: That we call upon the humanity of the Twentieth Century to arise and proclaim itself in recognition of the duty and obligation of man to man, and brother to brother;

RESOLVED: That we call upon the people of the State of California to support this appeal to His Excellency, the Governor of California, to mercifully exercise his prerogative of clemency and commute the death sentences of those men in San Quentin penitentiary now awaiting execution;

RESOLVED: That a copy of these resolutions be sent to the Governor of the State of California and other officials, and that the same be printed and sent to the Governors of every State of the United States of America, and to the Heads of Governments and their Ministers throughout the world, and be published broadcast among the peoples of the earth.

On behalf of all the members throughout the world of the Men's International Theosophical League of Humanity, among whom are representatives of twenty-five nations, resident at the International Headquarters at Point Loma,

C. THURSTON
President

KATHERINE TINGLEY
Foundress-Directress

FRED J. DICK
Secretary

Dated March 31, 1914, at the Headquarters of the Men's International Theosophical League of Humanity (unsectarian and non-political), Point Loma, California.

AGAINST CAPITAL PUNISHMENT

A Summary of Arguments presented at a Meeting of The Men's International Theosophical League of Humanity March 31, 1914, at which the Resolutions above given were drafted and unanimously passed

Capital Punishment is a barbarous survival from a less enlightened and refined age; it is incongruous and incompatible with our present standard of civilization and humanity. It has been abolished by many states and countries, and we must look forward to the day when the other governments will follow suit.

The arguments against capital punishment are many and cogent, but the pleas advanced in its favor are few and specious.

Punishment is supposed to be for the protection of society, and for the reformation of the wrongdoer. It purports to protect society by preventing the same criminals from repeating their crimes, and by acting as a deterrent to other prospective criminals. Capital punishment is a notorious failure in these respects. It does indeed remove the particular culprit from the possibility of repeating his crime; but this is of very small account in view of the fact that murder is seldom if ever a career of repeated acts, but consists of single acts perpetrated by different individuals. The man whom we remove from the scene, therefore, is not the man who, if suffered to live, would have been likely to endanger our safety.

As a deterrent to other murderers, likewise, the death-penalty has proved a signal failure, as may be seen by comparing the criminal statistics of those countries where the punishment is in force with those of countries where it has been abolished. Nor is the reason of this failure far to seek. Murders are nearly always committed in sudden fits of passion or temporary insanity, when no consideration of reason or self-interest can appeal to the doer. Further, such uncertainty attends the consummation of the death-sentence — due to the natural hesitation and inclination to mercy of judge and jury, to the chances of reprieve and commutation — that this penalty is far less deterrent than are those penalties which, though less severe, are also more certain. Finally, under this head, it remains to be said that even though we should allow that the death-penalty is deterrent, we have not answered the question whether there are not other and more effectual deterrents; and, as will appear later, there are such deterrents, in comparison with which capital punishment is seen to be clumsy and ineffectual in the extreme.

As to the reformative character of punishment — the character in which the present age chiefly regards it — it is scarcely necessary to point out that capital punishment effectually removes all possibility of this by cutting short the life of the wrongdoer and thus taking away both his chance of reform and our golden opportunity of discharging the duty of reforming him.

Capital punishment is irrevocable, and the errors of justice cannot be rectified. All possibility of reconsideration is taken away. Innocent persons have been hanged, and judge, jury, and the whole legal machinery involved, have thereby been made privy to the very crime they sought to punish. In view of the very uncertain and unequal character of our merely human endeavors to mete out justice, no proceedings of ours should be of this irrevocable character. So complex

and uncertain is the process of sifting whereby finally a few individuals are sorted out from the mass and consigned to punishment, that the selection seems largely arbitrary, and we find that the actual convicts are no worse, and some perhaps even better, than many whom the hand of the law never reaches. What principle of equity or reason can justify us in singling out for our harshest treatment, by so hap-hazard a method, a few individuals who for the most part manifest no particular reasons why they, and they alone, should be so treated?

Capital punishment sins most by depriving the culprit of his chances of reformation. As a weaker brother, who has fallen into ways of woe through causes that are inherent in our social structure, and for which we are all more or less responsible, he should claim our care and protection. Our duty to society is fulfilled by isolating the dangerous man for so long as he may continue to be dangerous. As for deterrent action, this should be compassed, not by fear, but by reformative and protective measures in our social policy. The only way to destroy a criminal is by reforming the man who is a criminal. To destroy his bodily life is nothing but a stupid blunder.

When the physical life of a criminal is cut short by this summary and unnatural means, we do not bring to an end thereby the evil passions which prompted the crime. *They* are not slain; they continue to exist. And, having no longer a bodily tenement, they must wander abroad to prey upon the community and inspire fresh deeds of horror in weak and unbalanced natures whom they obsess. Thus are accounted for those mysterious outbursts of crime which so puzzle the alienist, and which are distinguished by the frequent confession, "I do not know why I did it, but something came over me." In view of this fact, the folly of capital punishment is more glaring than ever.

Capital punishment is tantamount to a repudiation of the divine nature of man. It is possible to justify the killing of a noxious animal on the ground that its nature does not admit of reform; and to treat a man in the same way is to liken him to an animal. On what principles of religion or philosophy can we justify the policy of depriving a human being like ourselves of all possibility of reform? If we profess to revere a God of mercy and justice, and if we ourselves supplicate and rely on that Divine mercy and justice, how can we reconcile it with our duty, as men created in the Divine image, to dismiss thus roughly a fellow human being from our midst and send him into the presence of the Deity whom we have outraged? Surely it is our duty and our privilege to be the agents of the Divine justice and mercy, and to exert to the utmost our God-given powers in the endeavor to assist our fallen brother to his feet.

It is well within the power of existing governments to provide means whereby murderers, as well as other criminals, can be isolated in institutions where they can be humanely treated as patients or people of unsound mind. And this must be made part of a general campaign of educative and remedial treatment of crime outside prison walls. Otherwise prisons will be — what they too often are — places for disposing of the materials which we manufacture outside. This process of first carefully manufacturing criminals and then killing them is an insult to our intelligence and culture. We must stop making them; and, if made, we must reform them.

Members of the Universal Brotherhood and Theosophical Society, under the

direction of Katherine Tingley, have had large experience in prison work, and this experience has shown them that the most apparently hopeless cases will respond to the right treatment. The only reason why such cases have not responded before is that they have never met with the right treatment. All too frequently their self-respect, already so diminished, has been altogether taken away by the reiterated assurance that they are wicked and hopeless. Sinfulness has been preached to them, and thus prison has become a place for the destruction of character. Theosophy begins by insisting upon the fact that all men are divine, and that no case is hopeless. The culprit is told that he possesses within himself a divine power of self-reform, and is shown how to invoke it. His lost self-respect is restored, and from that time on he is encouraged to pull himself together and overcome his weaknesses. Many are the tales which Katherine Tingley and those who have worked with her in the prisons, can tell of reconstituted characters which, from being the worst of the worst, have become sources of wonder to their keepers, and powers of help to their fellow-prisoners. It is the earnest desire of these prison-workers to demonstrate to as many people as possible the efficacy of this way of handling prisoners, so that there may no longer be any excuse for resorting to stupid and barbarous punishments, and so that civilization at large may have a criminal policy worthy of the present status of culture.

The world is passing through a crucial stage and the newborn spirit of a kindly intelligence is struggling for manifestation. A new law of human life has been impressed upon us and is superseding the old ideas that served us provisionally in the past. The essence of this law is mercy, brotherhood. But humanity needs help and light in its endeavors to readjust its practices to its new and broader principles, its finer feelings. This help Theosophy can give. By abolishing capital punishment in those places where it still prevails, society at large can register in telling form its protest against all that is unbrotherly, craven in spirit, ruthless, unintelligent. The new law which we all recognize allows no scope for punishment at all — except in the reformative sense.

Anger and fear are passions, and retribution may be left to the eternal justice. Why then should we continue to justify by legal sanction a procedure which, if committed privately, would be murder pure and simple? Why should the state, which represents the people, continue to do in cold calculation deeds which the mere criminal only perpetrates in the heat of passion and madness? In truth no reason can be urged in justification except such reasons as rest on a repudiation of our divinity and our responsibility as divine beings to our fellow-man. Theosophists therefore appeal to humanity to lay aside its fears, its prejudices, and its anger, and to replace them by a large-hearted intelligence; and to gain new confidence in the irresistible power of a strong and pure motive. Instead of resorting to clumsy and inefficacious methods of obviating the evils which we permit to grow, let us grapple with the whole question patiently and manfully, assisting our fallen brother in every way, instead of heaping fresh woes and disabilities upon him.

KATHERINE TINGLEY ON CAPITAL PUNISHMENT

EXTRACTS FROM AN ADDRESS AT ISIS THEATER, DECEMBER 31, 1911

KATHERINE TINGLEY'S address on this occasion was given to a crowded house, under the auspices of the Woman's International Theosophical League of Humanity (unsectarian-humanitarian). The Theosophical Leader took for her theme some of the objects of the Woman's League, viz:

"To help men and women to realize the nobility of their calling and their true position in life."

"To abolish capital punishment."

"To abolish vivisection."

Every one of the audience was presented with a petition, with a request to sign the same, for the Abolishment of Capital Punishment. With but few exceptions the whole of the audience signed the petitions, and several thousand signatures were afterwards secured from other citizens of San Diego and forwarded to the Governor of the State of California.

A GREAT LESSON

"LET me give an illustration which has its application here. Only yesterday one of our citizens went out in the morning sunlight of this beautiful land of ours, probably with no crime in his heart. He doubtless intended to do his duty by himself and his family and those who loved him, but he allowed his lower nature to get control. He was tempted, he took one drink, then another, and tonight he is behind the bars, a murderer! and in a home in this city there sits an unhappy wife and mother with her children in great sorrow. There is a lesson, and a very great one, in this. It has come home to us more closely than many others, for we know that crimes are being committed every day in almost every city, many of them of a kind that cannot be talked about.

"Now the cause, the first cause of this man's crime, must have begun years ago. The impulse to the deed could not have all come about in so short a time. The seed was sown through lack of self-control in childhood, and throughout his life in much that this unfortunate man did the soul had no part. He might still have gone on for years believing in right action, but his will weakened and his lower nature gaining power, brought about the tragedy. Now, under the common law, he may be hanged or electrocuted. And I have no question that there are many in the city today who, in reading of the tragedy, and considering it, will feel that his life should be taken — that's the pity of it!

"My plea is that tonight we shall make a strenuous effort through signing the papers which have been presented to you by me, to show that by destroying life it is utterly impossible to lessen crime, or to reform the criminal. This unfortunate man behind the bars needs our help and our sympathy. The character of the man needs refashioning. He should have a chance as every criminal should have, to begin over again, in just the same way that you, who have made lesser mistakes, have your chance to begin over again. . . .

"How can we expect to build up humanity if we allow the thoughts that come

from the disposition to kill to remain in our minds? Consider for a moment the brutality of such thoughts. Consider what other thoughts are invoked by such thoughts! Realize that the mind is an instrument that is played upon by good and evil, and that if the mind can turn away from the soul urge, the soul knowledge, which every man should have, and permit the thought, the desire, to have a man executed, right then and there is a beginning of thought currents on planes that we cannot see — currents that we cannot control, that cannot be caught up with.

Conditions Surrounding Us

"We must admit, if we think at all, that there are invisible conditions surrounding us which we know nothing about, which we cannot control, but they are potent. Sometimes when we are in the Light for a moment our hearts tell us that around us and above us is this great law of hope, potent, persuasive, seeking to lift the minds of men to that knowledge which should make them realize the importance of recognizing that they are their brothers' keepers. We are failing, absolutely failing, we are retrograding, we are losing some of the best opportunities of our lives, when we listen for one moment to any plea, any persuasion, any argument that may stand or that could stand for capital punishment. We are cultivating something in our minds that may not be easily eliminated; we are encouraging brutality in human life.

"Fancy for a moment a woman, you who have read of the tragedy that I am speaking of, soon to be a mother, fancy, under the psychological influence of one in the family, that she should feel that this man should be killed; that she should think so forcefully as to formulate the words, 'I would be glad to see him hanged.' What an awful thing! Consider for a moment a thought of that kind, stimulated by feeling, resting in the mind and tainting the blood of a mother. Consider how far it may go in the making or marring of her child's character. That child, from the results of the psychological influence seeming merely to pass through the mother's brain, may have implanted in his nature the seed of resentment, revenge, and unbrotherliness, so that maybe when he grows older and reaches the path of temptation, where he feels his resentment must act, and his impulse must hold sway, he too may become a criminal, and he too may be condemned to death. These are the things that we must think about. Not just what we see and feel, but the invisible forces that we know do exist if the sun shines, and the flowers bloom, and we live.

Theosophy Gives the Key

"Theosophy teaches much regarding these influences. To the honest faithful student it gives the key that will open his eyes to revelations almost unbelievable. But there are students and students. These subjects have been studied from many standpoints, but they cannot be fully understood until Theosophy is understood and applied to daily life. I hold that no man or woman is sufficiently in the light to interpret the principles of Theosophy rightly, clearly, definitely, until Theosophy has been made a living power in his or her life.

"We cannot advance the best interests of humanity by mere intellect, nor by mere preaching, nor by all the sophistries in the world. We must stand on

the foundation of truth. We must have a basis of positive knowledge of ourselves, of who we are, why we are here, what life means, and what are the laws that govern life — laws so sacred, so profound, so persuasive, so compassionate, so enlightening, right at the door of every human mind.

"And yet, many of the human family go through life, placing stumbling-blocks not only in their own way, but in the way of their neighbors — not with evil intent, but simply because they cannot find time to search for the Truth. These things are too far-fetched, they say. But we cannot bring God, so to speak, right down here and have him manifest just according to our mental measurement, our intellectual yard-stick, can we?

"We, the thinkers of this present generation, the supposed protectors of our brothers, have not reached the point of understanding where we can stand up and face these conditions, and meet them understandingly — the deplorable conditions referred to — we cannot face our own weaknesses as bravely and steadily and soulfully as we should; we are unable to do it, we think. We begin at forty to grow old; at fifty we have one foot in the grave; at sixty we are almost over the border, according to the accepted way of thinking.

Working on Wrong Lines

"Under such a régime of thought we are working on the wrong lines; we are wasting our energy, losing our opportunities, failing in the truest sense. We cling to our puny personalities as though we were to have them for all time. And there are many of us who look at life so lightly that time is not counted. Everything is in a rush, a mad rush; many are in the great vortex of money-grabbing, money-grinding and pleasure-seeking to such a degree that the soul life cannot shine. Many are hypocrites, and many of the women and men today who stand before the world with all the appearance of being just and true and strong, are the opposite, and the reason all humanity does not know it, is because we have educated ourselves to judge from appearances, to accept profession and preaching, rather than the life. It is the life, the life that must be lived if we are to reach that point that is necessary for man to realize the nobility of his calling.

"It must be a true, sweet, strong, unselfish life; it must be based on the knowledge of the true. When this is done we shall begin to refashion not only our lives in a new way, but to refashion the lives of our brothers. It is absolutely impossible for a man to lead a true, strenuous, unselfish life and live separate from his neighbor. He must necessarily affect those about him for good. He must stimulate their thoughts to better action; he must be a splendid example of soulful, upright manhood all along the way.

Face the Facts

"But now let us be courageous. Let us face the facts. Let us face ourselves. Let us look at the real conditions of human life as they are today. Let us declare in justice to the law and in justice to ourselves that most of us have missed the mark; that where there is one man standing out strong and true and living up to his ideals, unselfishly and trustingly, endeavoring to perform in all his acts his whole duty — where there is one such, there are hundreds who are going the other way; and with the women it is the same.

"Why not acknowledge this? Why not declare that it is so? Why cannot women find this power that I speak of, this knowledge that is at hand. Why cannot they, in the truest and fullest and most sacred sense, realize the nobility of their calling and their true position in life. Why cannot they?

"We should not have to wait for the appearance of a new planet or for new laws or for a new land to rise out of the sea, to give us more opportunities. No, we have the power right at hand. We hold the key. The power is here in the heart, in the soul — that divine power that never will fail us if we will only take time to think more seriously, more profoundly, realize more and more what life is and what our responsibilities are. . . .

A New Time for Humanity

"Before many years a new time shall dawn for humanity. We shall then know that men and women have begun to find their true position in life and that a beginning has been made of something so splendid, so inspiring, so true, that those who have faltered before will come under its influence. In no long time we shall hear of humanity beginning really to be refashioned on higher lines.

"I am not talking about something far away in the future. My simple pleading certainly need not strain your mentality or your imagination. There is some logic in my argument. If I could — oh, if I had the power to touch your hearts without a word, and awaken you and all humanity to the opportunity of the NOW of the coming year, of that time which in a few moments shall be ours and which will never come again. Yes, I say, if I had the power; but since I have not, I must do my best in simple words to plead and urge, and to try to evoke a new spirit among men, an awakening of the Christos spirit. If it could be awakened! Oh! if we could lift the hearts and minds of men above their limitations, what joy would be ours!

A Daring Prophecy

"I am looking forward to the possibility, and I believe it is coming, because I have faith in humanity in spite of all its weaknesses, that before I leave this life the prisons will be closed.

"A daring prophecy, you say — that many of these distressing restrictions that we have about us in our daily commercial life, to protect ourselves against each other will not exist; because men and women, having found the nobility of their calling, their true positions in life, must necessarily evoke that new quality of honor, that finer sense of honor, that lies sleeping in the hearts of all.

"I had a glimpse of it yesterday in looking over a paper — and I can imagine that some of my unfriendly critics will smile — a picture of something of this kind, where the sense of honor, the spirit of honor, had developed to a degree in a man who was condemned to life imprisonment for murder in Oregon. To the Oregon state prison our workers have for many years been going regularly — before Governor West became Governor — and Governor West has done some splendid things in trying to evoke this spirit of brotherhood and to encourage the prisoners to better thought and action.

"A few months ago — about six or seven — he became acquainted with the history of one of the men there condemned for life. It seems that in the attempt

to save this man's life his father-in-law had mortgaged his house and used all his money, and the family was left destitute. When the condemned man heard of it his grief was very great — he had murdered, that was true, but his soul was speaking, his conscience, and when he found that while he, although wretched and miserable, was cared for to a degree in prison, outside his family was suffering, and an old man, his father-in-law, who had sacrificed his all for him. He asked Governor West to let him out on his word of honor. Think of it! A few years ago the people of Oregon would have said Governor West was mad, crazy, unfit to be Governor to think of such nonsense as letting a prisoner free even for an hour — a menace to the public! Well, Governor West permitted this man to go, on his honor, to his home. He went home, worked six months, cleared off the mortgage, and then walked back into the prison to take up his life sentence and the routine of the prison. Is not this something to think about? Is this not encouraging?

Helpful Influence

"Now, do you suppose that this poor fellow found his conscience and his sense of honor all by himself? Do you not believe that the helpful influence of the members of the Universal Brotherhood and Theosophical Society who visited the prison from time to time and worked there as the opportunities offered, and who had the hearty, splendid, unselfish co-operation of the Governor — do you not believe that the helpful influence of the lives of these members, their example, their pleadings, their urging, their teachings touched this man and awoke his conscience, and that then was born the sense of honor which he may never have known anything about before?

"I could tell you of hundreds of similar cases in my own experience of the evoking of the sense of honor in human nature, for I have met men and women who found themselves at the tag end of things — who had lost all hope in life — some of whom had committed crimes — and in my simple pleadings, my friendliness, my trust in the divinity of man — I challenged those whom I was helping to a new sense of honor, to a new way of thinking and living, thus I urged them to a higher state of consciousness and they reformed.

"Oh, that indescribable, glorious power that can come to men and women and make all trials seem as naught; that they can reach to a path along which they can walk understandingly, in the light, knowing the law, believing its power, living soulfully and righteously, and in that spirit of honor that we must evoke among men before we can expect humanity to find its true position in life.

"The small beginnings, the sowing of a few seeds here and there in a right spirit — these are the things that count. But one who professes to have the truth must live the truth as best he can, and his life must stand out in conformity with his teachings if he would have power. The only way this can come is by doing the right thing at the right time in that spirit of brotherhood that can be ours if we will....

Knowledge of the Laws of Life

"The knowledge of the laws of life brings compassion, creates mercy and makes one ready always to forgive even one's traducers and one's persecutors. It gives one strength and love and courage; fear is unknown. That is what

men and women need — to be so sure of their position in life, their true position, that they know not fear.

"Then the human mind would grasp the joy of living. No matter how old they may be, they would begin to live with no fear of the morrow, no fear of death, or of sickness, no fear of anything except the fear of failing in their duty to others.

"That is the new life; that is the true position in life; where the conscience and the soul work in consonance, and the power evoked from within works out on practical lines and turns the tide of human life for better things.

Greater than We Dream

"We mortals are greater than we dream. Man is a potent power in the universe, and if we can only touch the minds of men, make them dare to do something new at this splendid time — what can we not hope for? Let me talk to you, because I am deeply in earnest. Face yourselves. Think, think! Study your lives. Study your past. Shut out fear of everything that has not brought you to the highest. Seek a new path; but begin understandingly; let my persuasion touch your hearts so that you may feel within yourselves what I know exists. To find knowledge and feel the impulse of the silent flow of soul-life is what humanity most needs.

"If humanity had lived up to what its own conscience had taught, we should all be greater than we are today, we should all be workers for humanity. There would not be this old hard strain of merely a few working for mankind. The moment that human life is readjusted, the victory is won. But, as we know, most unselfish workers have fallen under the hand of the critic or the persecutor. We have been destroying our teachers and reformers all down the ages; so that but few have fulfilled their mission. Look at history. See how we have persecuted the unselfish helpers of humanity who came to work with us at different periods to evoke in us the true and to bring out this royal and splendid life.

"My hope is that my pleadings tonight for the criminal, the condemned, may touch you so that you cannot sleep until you have signed the papers that I have presented to you for your signature. I would like San Diego to have the honor of approaching the New Year in a new spirit of brotherly love, with that quality that must exist if we are to live in any sense righteously.

By a Stroke of the Pen

"The influence of such an action would not only touch and affect in a very remarkable way those who are condemned, but have you thought of what it would do for those at home who are not conscious of having had any part in the crimes of those who are condemned? Have you thought of the old mothers and fathers and the wives and the little children? Have you ever thought how much by a stroke of your pen, written from conviction, how much sorrow you could lift and how much happiness you could send forth into the world tonight? Think of it! The mother who sits tonight expecting every day to hear that her son whom she loves and whom she cannot believe is guilty, even though he were convicted, and may be hanged, and then later hears that by the mercy, the generosity, the spirit of brotherliness, evoked by the citizens of San Diego, the State of California shall not have the power to take a human life! . . .

"But we ought to do more than this. Think of the influence such a splendid effort would have on the human family at large. Now I hold that of those who commit crimes there are only a few who are so lost and dead to life that they never think and work on right lines; but I try to feel that the majority are trying. Can you not imagine the act of a united force like yourselves in signing this paper for the abolishment of Capital Punishment, what an effect it would have in preventing crime? Now some of you may call that a false argument, but it is not. Wherever I have read the statistics of states in this country and in other countries that have abolished capital punishment, with but few exceptions, they have had fewer crimes, less murders, than in the preceding years. I tell you, you cannot realize how far a few good seeds sown by you will go. You have no idea of what you will accomplish by this act which I am pleading for.

A Personal Appeal

"Now let me bring it home to you. Do you not know that if, from the conviction of your conscience you can do your part in eliminating Capital Punishment from the statutes of our State, that some blessing will come to you? After this, you will begin to study the common and the higher law differently, more sympathetically. You will better understand yourselves. You will have opened a door by that protest against a wrong to a brother, no matter what his crime, and other doors of your hearts and minds will open; then an overwhelming sense of peace will be yours — the peace that passeth all understanding. I know it; I know it from my own experience. I know what it is. Yet we must not work for reward, says Theosophy, but if it comes it is a very delightful thing to recognize; to feel its sweet inspiring touch in the life; to have it as an incentive to push us on to more humane endeavor; to bring us closer to the suffering of our fellows and to lead us to such a point of understanding that many of the things that we mistakenly thought were best, nearest to our hearts, but which never satisfied, will pass away and in place we shall have fuller knowledge. We shall find that we are stronger in our true positions in life. This influence is so ennobling, so uplifting, so like a baptism of the spirit of the Christos that the Nazarene spoke of! Just try it. You will never talk about it because it will be so true and deep and sacred; you will have something in your lives that you have never had before.

"To carry on a work of this kind, to work in sympathy with our fellows so that they do not lose their chances, so to speak, will bring us to a point of understanding life in a new way and of solving many of the problems and mysteries in our own natures that have helped to confuse and mislead and discourage us.

"Oh! there is no limit to these possibilities; there is no limit. It cannot be fully realized in words. One has to find the light through knowledge and experience.

To Abolish Vivisection

"There is another object: to abolish vivisection. I believe that we are educating murderers; we are making them by encouraging vivisection. I have respect for the medical profession. I know that we are in this world to help and serve each other. We should be very miserable and have a great deal of difficulty were

it not for the medical fraternity. I think the doctors do marvelous things under the conditions they have to contend with in treating their patients. They cannot, as a rule, control their environment; they cannot ingrain into their minds the necessary knowledge that should work in consonance with the treatment. They have much against them. So I am in sympathy with them. But I am not with them so far that I can believe that in order to save human life we must sacrifice life. It is wrong, against the law of justice, and never will it bring a right result.

"A man who can sit and vivisect from day to day is sowing seeds in his nature the harvest of which he will have to reap some day under conditions that he does not dream of. The law is direct — this higher law; you cannot play with it; you cannot abuse it without paying the penalty. What about the little child that may come into the family of that doctor? I am not saying that all the children of doctors, if they are vivisectors, are going to do something wrong, or commit crimes; but there is the danger, a very great one, very great — a psychological study, this!

"I hold that those men, all those who in their interest uphold vivisection — though honest people, well-meaning, anxious to save human life, intent in their practice, even their motives they may think are pure — are blind to the results that they are bringing about. I declare that the vivisector is planting seeds beyond his control, and is working against the higher law of justice by taking life to save life. But it is contrary to the higher law. The vivisector may be so self-hypnotized that he thinks he is right; but he will go wrong on some line; in surgery, perhaps; becoming so accustomed to using the knife that when he comes to a human being, the desire to do a little more cutting may go beyond his control. The psychological power of these things is tremendous. We must study them not only as to the influence on the vivisector himself, but on those whom he contacts — the influence of even the idea of the act of vivisection is brutalizing. One who can take part in the vivisection and torture of a helpless animal is hardening his finer sensibilities. He is destroying a part of the finer structure of his being; he is cultivating cruelty, though he may not admit it; becoming hardened; losing something of the finer sensibility that he will never find again; misusing the higher qualities of his nature. So I must stand out against vivisection.

"We know that dogs especially have given us evidence all along the line of a rare quality of fidelity, self-sacrifice and instinct that is a great study. Sometimes a man will think that he has many friends who will stand by him; but when trouble comes they leave him; but you will find his dog stays. History repeats itself right along in this way.

"Life for a life — never! Eye for an eye — never! according to the ordinary acceptance of the term. These words must be interpreted Theosophically if we are to understand their meaning. Vivisection must go, says Theosophy. Wars must go; capital punishment must go; vice must go; and men and women must find the nobility of their calling ere it is too late. It is coming some day. Oh, it is my prayer, my urge, that when light comes in the morning time of the new year we shall find ourselves readjusted to the higher convictions, to the ennobling part of our nature to such a degree that we cannot turn away from the companionship of our divine natures. We shall then realize the necessity of being our brothers' keepers."

Extracts from other Lectures, Speeches, etc., by Katherine Tingley on Capital Punishment

"WIDESPREAD EVILS are eating out the heart of humanity, capital punishment is but one of the signs of the appalling conditions that threaten our present-day civilization.

"Man is his brother's keeper. Society as a whole, and not merely the individual, is responsible for the wrong social conditions of which the criminal is the outcome.

"What are the characteristic marks of the social conditions of the present day? Do we not find prominent among them self-indulgence, gratification of lower passions, secret vice, eating away the moral stamina of our youth, and general lack of self-control beginning in childhood, unobserved even by many of those who have the greatest desire to protect their children?

"Society has no right to make a scapegoat of one who is a product of its own follies, its own weaknesses, its unbrotherliness.

"Capital punishment is inhuman, barbarous, and entirely out of keeping with the most enlightened and progressive views of today in regard to the duty of society and of the State to criminals, namely, that it is the State's duty to reform and not to punish.

"The removal of this blot, of capital punishment, from our twentieth century civilization must come from an enlightened public sentiment, and a recognition of the fact that we are our brother's keeper.

"The criminal is a human being like ourselves, who in the vast majority of cases has had little or no opportunity of education or helpful home influence, and therefore demands our assistance and encouragement, and not our condemnation. Who of you men and women can say that if you had been in like circumstances as your brother now under sentence of death, you might not have given way as he to the impulse of anger and passion and hate? Who of you is there that has not at some time in his life felt the impulse to passion and revenge for some real or fancied wrong? Who has not at some time given way to passion or hatred, or had the temptation to do so, and had it not been for some restraining influence, whether of early training and education, or some power of self-control and force of character on ennobling lines, or perhaps some outer restraining circumstance, might have committed the irrevocable deed of taking life? And shall you separate yourself from your weaker brother and say like the Pharisee, 'Lord, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican' — or this murderer — and draw the robe of your self-righteousness about you and refuse help to your weaker brother?

"O ye men and women, fathers and mothers, were that poor unfortunate who is now in the shadow of the gallows — were he indeed your son, or your brother, would you leave a stone unturned to save him, to recall him to the nobler, better side of his nature, that he might once more strive in the upward path? Or would you deny that he is your brother, and thrust him out into the darkness like a thing accursed? If the latter, dare you then call yourself a Christian, one of God's great family?

" It is not sentiment, it is the divine law of our being that makes all men brothers. The reasoning that argues for condemning and hanging a brother is false reasoning, springing from a false conception of justice. True justice, the highest reasoning, and the strictest logic take into account the laws of life and proclaim mercy, compassion, and mutual responsibility. If you condemn your brother to death, or acquiesce in his condemnation under man-made laws, do you not thereby condemn yourselves as murderers equally with him — nay worse than he, because you have not the excuse that your deed is the outcome of uncontrolled passion and hate, but is deliberate and in cold blood? That is the cold logic of it, that is the true reasoning.

" But let your heart speak, recognize the man as your brother — a weaker, erring brother — realize your responsibility in common with the whole human race for the conditions that make the criminal, and the logic of it, the true reasoning, will point the way to the fulfilment of that responsibility by seeking to reform him, to educate him, to encourage and help him, that he may awake to his responsibility as a member of society, just as in degree you have awakened to your responsibility.

" By so doing can you alone do justice, justice to the criminal, justice to society, and justice to yourself.

" The solution of this problem, which is to be found in Theosophy alone, lies in the recognition of the dual nature of every man, that every man is a divine soul, inhabiting a body with animal instincts and passions. The only way for society to safeguard itself is to fulfil its duty to the criminal, which is also its duty to itself, by seeking the proper means to reform him. To execute him is only to shirk the responsibility, and I boldly say that the only system that affords a solution to the problem and can effectively reform and transform the criminal is Theosophy."

To Abolish Capital Punishment

A Plea to the Citizens of Every Country

TO THOSE WHO RECEIVE THIS PAMPHLET:

Will you help in this worldwide effort to abolish capital punishment in all states and

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To Abolish Capital Punishment

A Plea to the Citizens of Every Country

To Those who Receive this Pamphlet:

Will you help in this worldwide effort to abolish capital punishment in all states and countries where it is still enforced, and thus remove this blot from our civilization?

You are earnestly requested to bring this pamphlet to the attention of your friends, and secure as many names as possible, with full postal addresses, to the following petition, sending the same in the U. S. A. to the Governor of your State, and to your Representative in the State Legislature; in England, to the Home Secretary, and to the Member representing you in Parliament; or to the proper minister or official in the country in which you reside. You are also requested to send a duplicate list of such names and addresses to the Secretary, Woman's International Theosophical League, (unsectarian-humanitarian) Point Loma, California, thus aiding us by your encouragement and co-operation.

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A Petition for the Abolition of Capital Punishment

To _____

_____

_____

Whereas the death penalty is barbarous, ineffective in checking crime, contrary to the dictates of humanity, and violates the sacredness of human life;

We, the undersigned protest against the infliction of this penalty, and make this appeal for the abolishment of Capital Punishment.

We respectfully call upon you as (Governor, Representative, Senator, Member of Parliament, or _____) to use the influence of your honorable position to introduce and support such measures as may result in removing this blot from the statutes of our state and country.

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